

TO ADVERTISERS
Largest circulation
of any Catholic
newspaper
in the intermountain
area. Sure results.

THE INTERMOUNTAIN CATHOLIC

PIONEER CATHOLIC
The Colorado
Catholic, oldest
journal of the
Rocky mountains,
is the property
of Intermountain
Catholic.

Denver A Catholic Paper for The Catholic Home Salt Lake Pro Deo, Pro Patria - (For God and Country) Butte

Volume 4. No. 46. Fourth Year. SALT LAKE CITY AND DENVER, AUGUST 15, 1903. Colorado Catholic, Twentieth Year.

PATRIARCHAL RELIGION AND MODERN SCIENCE

(Written for Intermountain Catholic.)
In a former communication the writer dwelt on the primitive truths connected with religion and which are in perfect harmony with all the developments of science.
Religious truths and science originating from the same source, namely, God, can not conflict. Truth is one and unchangeable. The primitive truth embodied in the patriarchal religion and which Moses, the great of the Hebrew prophets, consigned to writing in the Pentateuch, is Catholic and unchangeable. Subjected to the most critical investigation in the name of science, like two parallel lines, those primitive truths and all scientific truths, never collide. The first of the thirteen articles to which the Hebrew subtitles is: "I believe with a strong and lively faith, that there is one God, the Creator of all things, and the first principle of all things, and the first principle of all beings, who is self-sufficient and independent and without whom no created beings can exist."
The Gentiles apostatized from the patriarchal religion, those primary truths, one God and creation, were lost sight of, and all their philosophers denied the unity of the Godhead. This denial led to pantheism which permeates all modern error, and which was included in all infidel works of the last century.
Pantheism, which makes the universe, taken as a whole, God, is a denial of the first article of the Hebrew and Christian faith. When pressed to its logical conclusion it is a denial of God. But this denial is contrary to the primitive tradition and the faith of the human race in all ages: "I believe in God, the Father of heaven and earth and all things."
Quoting once more from the thirteen articles of the Jewish creed, we have articles 3 and 4 explaining the nature of this belief. "I believe with a strong and lively faith, that God is an incorporeal being; he has no bodily quality of any kind whatever, which either possible or can be imagined. I believe, etc., that he is eternal, and all beings, except himself, had a beginning; for God is the beginning and end of all things."
The writers note that men like Spencer, Fiske, and others who are prominent because of their scientific research, claim that this faith can not be logically demonstrated so as to satisfy their system of philosophy. The faith is prior to the bold denial of the atheist, when rests the burden of proof, that his philosophy, which excludes God from creation or the beginning of all things, is true science. They confess their inability to do this.
Herbert Spencer did not attempt a scientific explanation of the origin of the universe. He advanced those theories which were the only ones possible that his great mind could conceive, viz., "(1) the universe is self-existent; (2) the universe is self-generated; and (3) the universe is created by an external agency. The two first theories are rejected because they were opposed to sound philosophy, and the last because it would be an avowed admission that God, who is self-existent and self-sufficient, free and independent, did exist; and, as taught by the scriptures, created of his own free will, and without assistance, the world from nothing."
The unbeliever, in rejecting what has been always held sacred is inconsistent in demanding positive and scientific proofs in order to upset his simple denial. He says "The God said in his heart there is no God," and he is proof for God's existence were admitted. He believed that God exists, was entertained by the human race. Man could not attempt to prove, but he did what was not already believed. The knowledge that God is, did not originate with conclusions, but he actually existed, but as narrated in Genesis, God revealed Himself to our first parents. This knowledge infused into the very lives of their posterity, became traditional, and formed the basis of the patriarchal religion. If dependent on positive scientific proof, how could the overwhelming majority of the human race, and philosophers in every age continue to believe in the smallest minority.
It was the learned, after the great Gentile apostasy, that strove away from the traditional truths were more governed by the patriarchs, and afterwards by the Hebrew prophets. The Israelites, ever faithful to the traditional truth which came from father to son, preserved the faith untarnished down to the time of Christ and were never abandoned by their posterity. All truth was contained in the original revelation. Hence in the ninth article of the creed to which they adhered, we read: "I believe with a strong and lively faith, that this law is unchangeable, and that God will never give another, nor can there be the addition to, or diminution from it." This St. Thomas, a most profound theologian, and learned philosopher, demonstrates to be true, namely, that man has been led by one revelation from God to man, and that that revelation was substantially given to Adam and Eve before their expulsion from the garden of Paradise.
This original revelation has come down, through the patriarchs, from the root of the human family. In the patriarchal religion, the Gentiles in turn delivered the truth to the Catholic church, which has preserved it in its original state for twenty centuries. This same revelation has come down through another source in a multiplied form and mixed with error. After the dispersion of the human race, the Gentiles who separated from the patriarchal religion retained a part of the original truth, but soon lost the knowledge of the one

ARCHBISHOP FARLEY IS INVESTED WITH PALLIUM

St. Patrick's Cathedral, New York, the Scene of An Imposing Ceremony.

New York, Aug. 12.—With all the ceremonial which the Roman Catholic church assumes on festive occasions, the Most Rev. John M. Farley, archbishop of the New York archdiocese, invested with the pallium at the hands of the Most Rev. Mgr. Diomedes Falconio, apostolic delegate to the United States in St. Patrick's cathedral today.
The priests and laymen composing the guard of honor assembled in the cathedral house and marched to the archiepiscopal residence where the prelates joined them.
When Archbishop Farley, after the march from the archiepiscopal residence reached the main entrance of the cathedral, he was met by the Rev. Father Lavelle, rector of the cathedral. He was also blessed with holy water and incense. The procession then proceeded down the middle aisle and when the main altar was reached the ceremony of reception was sung and the archbishop took his seat on the throne.
The priests of the diocese, in the order of seniority, approached and tendered allegiance.
After pontifical mass, celebrated by Bishop John J. O'Connor of Newark, N. J., and a sermon by Bishop B. J. McQuaid of Rochester, the papal bull of appointment was read by Father Lavelle. Then came the receiving of the papal blessing, the immersion of the pallium by Mgr. Falconio, assisted by the Rt. Rev. Mgr. John Edwards, and in address by the clergy, an address by the laity and a reply by Archbishop Farley.
Archbishop Farley was born in New-Hamilton, County Armagh, Ireland, on April 29, 1842. He received his education at St. Michael's College, Monaghan; St. John's College, New York; St. Joseph's Seminary in Troy, and in the American College at Rome. It was on June 18, 1870, after finishing his course at Rome, that Archbishop Farley was ordained to the priesthood. In that city.
Returning to this country, he went to St. Peter's Church at New Brighton, Staten Island, as assistant pastor. A few months later he was made head of the parish. In 1872 he was appointed by Pope Leo to succeed Bishop McNierney as secretary to Cardinal McCloskey. Honors were showered on him faster after this. In 1884 he was made private chamberlain to Pope Leo, with the title of Monsignor. In 1891 he became vicar-general of the archdiocese of New York, the following year domestic prelate to Pope Leo, and in 1895 auxiliary bishop of New York.
On the death of Archbishop Corrigan in May, 1892, all eyes turned to Archbishop Farley as his probable successor. He was the unanimous choice of priests and bishops, and his name headed both lists sent to Rome from the archdiocese. He was promoted to the archbishopric on September 15, 1892.
POPE PIUS IS BETTER.
Almost Entirely Recovered From Fainting Spell of Tuesday.
Rome, Aug. 12.—The Pope this morning left his apartments for the first time since his fainting spell, going for a walk in the Vatican gardens. He remained in the open air for about two hours and returned to the palace feeling much better. All that remains of yesterday's collapse is a slight feeling of lightness in the head.
Doctors Lippioni and Davenne visited Pope Pius today and though they found him almost entirely recovered, continued to recommend that he should take a rest and an abstinence from all work.
"But this will mean such an accumulation of work that it will be impossible to catch up," said the Pope in reply.



ARCHBISHOP FARLEY.

JOHN GRAHAM BROOKS ON SOCIAL UNREST

(Catholic World Magazine For August.)
Mr. Brooks has collected in a volume of four hundred pages a mass of facts and opinions on the subject of social unrest, which condensed into a few words is a brief in the case of labor against capital. Most of the matter is in the form of a running commentary on the conditions of the present day, without the customary set phrases of argument; in fact, the reader is left in doubt as to any possibility of a cure for the trouble, as the author himself is by no means sure that he has discovered any solution.
Mr. Brooks thinks the social unrest is due to the widespread extension of education. Modern political liberty has magnified the wants of the human race, and he sees only a partial cure as possible, for he says, page 96: "Popular education and the spread of democratic ideas evidently introduced influences calculated in their very nature to stimulate the feelings out of which unrest grows. It would puzzle one to conceive a more fertile breeding place of unsatisfied desires than that which present facilities offer." * * * Though in the coming sixty years the affluence of wealth multiply our material prosperity an hundredfold, it is to be expected that the margin of unquashed desires will be narrower! * * * We seem likely to the end of time to be whipped on by a multitude of wants that will overtop every means to gratify them." This is a hopeless outlook; and when he shows how the primitive races still abide in contentment while the educated races rush on madly to unrest and suicide, caused by the check on their unsatisfied longings, one cannot help thinking that the old adage, "where ignorance is bliss 'tis folly to be wise," contains a whole-some truth for the modern world to learn. Mr. Brooks thinks industrial equality in the form of socialism will some day be realized, just as equality has been realized in the domains of religion and politics. Here the intelligent Catholic can scarcely follow him. "It has grown clear," he says (p. 103), "that when a certain state of civilization has been reached, religious and political inequalities are felt to be socially mischievous." To a Catholic the rebellion against authority in religion is rather to be regarded as a calamity, one of the worst that has ever befallen the human race, rather than a true light to guide the modern world into industrial freedom. "One cannot omit," he continues, "from the causes of unrest the slow decay of authority in religion." And he shows in a fierce light the atheism of the original socialist leaders, Liebknecht amongst others, who said in 1875: "It is our duty as socialists to root out the faith in God with all our zeal, nor is any one worthy the name who does not consecrate himself to the spread of atheism." Schall, the Stuttgart leader, also: "We open war upon God, because He is the greatest evil in the world." True indeed the leaders do not talk so now. Is it because they have changed? Not at all. But these "jaunty critics," Mr. Brooks says, saw how deep a hold religion had on the masses, and when they could not disillusionize them, they changed their policy so that they could the more readily manipulate them. Fine leaders of a new and great principle! But, in spite of this duplicity, social unrest has grown by their agitation, and Mr. Brooks enumerates the causes: Education, machinery, employers rich and laborers poor; state charters for privileges given to the favored few; light taxes on the rich, heavy taxes on the common people; growth of trusts and corporations;—in fact all the causes which make for industrial inequality, and the conviction that labor is not getting its just share of its energies, while capital is getting too much; loss of faith in the regulation of these evils by the state, and worst of all, a distrust of the courts of justice as being the hirelings of wealth. The chapter on machinery is worth reading, as it seems the story of a magician. What a laborer took ten hours to perform by hand in the removing cotton seeds from one and one-half pounds of cotton, he now by machines removes in the same time from six thousand pounds. A steam shovel does in eight minutes what a hand shovel did in ten hours. One stone-crusher does the work of six hundred men. Upon an old hand-lone one man could weave forty yards in a week; today by machine sixteen hundred yards.
Small wonder that an unrest has entered the ranks of labor when machines are daily throwing thousands out of the labor it took them a lifetime to learn. Mr. Brooks thinks socialism the only answer to the present industrial inequalities; but, like most socialists, he has only meagre plans. He thinks partial remedies will be applied as the struggle goes on, but they will be satisfactory only for a time. They are, briefly, legislation, co-operation, division of stock and profits, compulsory arbitration of strikes, workmen's pensions; last of all, and the most radical, what he calls the abolishing of capital, namely: "There is today no clearly conceived socialism that does not aim first of all at the socializing of the 'three rents.' If socialism were to triumph and be carried to logical completeness, no individual could draw a penny's income from interest, rent or profits. These would pass to the community. So to organize industry that the coupon-monger in every form shall be suppressed is the raison d'être of socialism" (page 270). These political experiments more or less dangerous, are all in the present programme of the socialist leaders. Mr. Brooks acknowledges that all the schemes for making a Utopia for humanity in the past have failed, and the socialists can point to no fact in history which justifies any hope that their promises now can be fulfilled. In fact he admits that there is in human nature an innate

CORONATION OF PIUS X.

ROME, Aug. 9.—The ceremony of the coronation of Pope Pius X took place today in the basilica of St. Peter's in the presence of the princes, and with all the solemnity and splendor associated with this, the most magnificent rite in the Roman Catholic church.
As Cardinal Macchi, the dean of the cardinal deacons, placed the triple crown on the head of the venerable pontiff the throng of 70,000 persons gathered within the cathedral burst into these exultant exclamations, the choir intoned a hymn of triumph and the bells of Rome rang out a joyful peal.
It is years since the Romans and Europe assisted at such a function as was held in St. Peter's today. The great basilica, popularly supposed never to have been quite full, was overflowing with humanity. The papal throne, owing to a bewildering mixture of gold, red and silver, was erected in front of the high altar. As contrary to custom in speaking of the coronation, there were no galleries, the basilica bore more of its normal aspect. On the altar, which was dressed in white, stood the famous silver and gold candelsticks and magnificent crucifix. All the available standing space within the cathedral was divided into sections by wooden barriers, which to a certain extent kept the vast crowd in order.
In the early hours after sunrise a thick fog hung over Rome and one bank of the Tiber could not be seen from the other, while from the Angelo bridge one seemed to look into a fathomless abyss instead of the river. The effect was especially magnificent on entering the piazza of St. Peter's. At times Michael Angelo's great dome disappeared completely from view, while at others it appeared through an overflowing mist. The morning wore on and the fog disappeared and the sun shone with all its intensity until it became unbearably hot and the stony pavement and statues seemed to radiate the heat on the thousands waiting to enter the church.
At 6 a.m. the ringing of bells announced the imminent opening of the doors and a commotion at once began among the crowd. But ten minutes had elapsed before the doors were opened and the vast throng of people began to enter the church. The police and Italian soldiery had a difficult task to maintain order as the crushing and fatigued had begun to tell on the patience of the people.
When the doors were opened the rush was terrific, many who started from the bottom of the steps outside being lifted off their feet and carried into the cathedral. It was a great human crush, rushing, crushing and squeezing amid screams, protests, gesticulations and cries for help. But once in the cathedral there was no escape and the compactness of the crowd proved to be the safety of those who were caught in it. Women fainted in comparatively large numbers and even men were overcome by heat, but no serious accidents were reported. Fortunately there were very few children but further long entrance of waiting, and it is computed that the majority were on their feet altogether ten hours before the ceremony.
Notables Out in Force.
Those who had received special invitations, including the high ecclesiastics, the members of the Roman aristocracy, the diplomats and the Roman aristocracy, had a reserved entrance through the sacristy of St. Peter's. Prince Massimo arrived, accompanied by his daughter-in-law, Princess Bea-

trice, the daughter of Don Carlos, and his wife, the Duchess of Parma, the only member of a royal family to attend. Among the aristocracy there was a great mixture of those Roman nobles who remain faithful to the papacy and those who have turned to the secular world. Thomas Ramond, representing the Irish parliamentary party, was received by two knights of the eagle and sword, one E. C. McNulty, an American, and conducted to the deacon's enclosure. Inside the Vatican palace there was no less movement and bustle as the papal procession, composed of about 500 persons all of whom had gathered early in the apostolic palace, was formed.
Pius X Tranquil.
The Pope seemed to be the only tranquil one among the multitude. He rose unusually early and took a stroll in the Vatican gardens. Then he allowed himself to be carried to the palace. He evidenced no nervousness and even said jokingly to the master of ceremonies, who the other day suggested that he should use the plural form in speaking of himself, "We feel very well this morning, but we may be different on returning from our coronation."
Just before entering the sedia gestatoria, he asked for his spectacles, and when the master of ceremonies discreetly answered that his holiness would look better without them, he said: "I have no desire to appear what I am not," and in fact he wore them during the entire ceremony.
The procession was a long time in getting under way, but afterwards, as it moved through the magnificent halls and corridors of the palace, it was a picture of order and calm. The Pope was the central figure in the long procession. White robes and the mitre were worn without an effort, making a vivid contrast to those memorable occasions when Pope Leo XIII wore them, for Leo seemed almost unable to support their weight. Over the pontiff's head a canopy was held by eight men, while the historic ostrich feather fans with peacock tips gave a touch of barbaric splendor to western eyes.
Surrounding Pope Pius were the noble guards in red uniforms and gleaming helmets and carrying swords, while in front marched the cardinals, a gorgeous bit of color with many handsome faces among them—the cardinal bishops in their cures, the cardinal priests wearing chasubles and the cardinal deacons in their dalmatics. Another figure which evoked murmurs of admiration and craning of necks was the chaplain in his crimson cape, proudly bearing the cushion on which rested the famous triple crown so soon to rest on the head of Pius X.
Seated on the Throne.
He was accompanied by the pontifical jeweler and by a special guard composed of Swiss, and was followed by the choir of the Sistine chapel. Before leaving the Vatican the Pope went to the Sistine chapel to worship before the sacrament exposed therein, then he passed through the sala regia and the Constantinian staircase into the portico of the basilica. He there seated himself on a throne erected directly before the holy door and with seats around for the members of the sacred college, the chapter of St. Peter's and the papal court. At the right of the throne stood Prince Orsini, the assistant to the papal throne, who withdrew his recent resignation of the post in order to participate in the function.
Immediately beside the Pope were the major dome, Mgr. Cagiano, the master of the chamber, Mgr. Bissetti, the master of ceremonies, Mgr. Righi, and Dr. Papponi. The pontiff was very pale but composed.
The low ceiling sent back an exquisite echo of the Tintoretto, sung by the Sistine choir, whose voices were heard outside in the piazza of St. Peter's. Cardinal Ramond, advancing with dignity, knelt at the foot of the Pope. He then said: "I offer an act of obedience to your holiness and wish you a glorious and prosperous pontificate." The cardinal recalled that the bodies of the first Pope and of St. Paul rested in the basilica; which fact, he said, was of good augury for the work of the new head of the Catholic church.
Sarto Deeply Touched.
The pontiff was visibly touched and, answering in a trembling voice, warmly thanked the cardinals for their well wishes. "Good wishes," he said, "are extremely precious."
The procession then reformed and proceeded to the basilica, the voice of the Pope becoming gradually more firm until it was even audible in the most distant corner of the immense church.
Following this Cardinal Macchi performed the rite of facing the Pope whom he subsequently kissed three times on the cheek and chest, as did Cardinals Signa and Vannutelli.
On the Pope's return to the throne, the cardinals offered their last obeisance to the pontiff, kissing his hands and feet and receiving an embrace by him twice in turn. The bishops and archbishops kissed his foot and right knee, while the abbots kissed only his foot. The bishop then walked to the shrine of St. Peter for the culminating rite of the extremely fatiguing ceremony.
The whole sacred college gathered about the Pope singing palestrina, "corona aurea super caput eius," while the choir burst forth into song. Cardinal Macchi then recited the "Pater noster" and offered the following prayer:
"Omnipotent and ever eternal God, grant thy servant, Pius X, gratefully govern thy church, so that he, who by thy clemency becomes and is crowned as father of kings and recollector of all the faithful, through thy wise dispensation may govern well."
"Amen" rang out from all corners of the cathedral, from the choir, the people, the clergy and the patriarchs.
Received Triple Crown.
Cardinal Deacon Segna then raised the pontiff's mitre and Senior Cardinal Deacon Macchi placed on the white head the triple crown. At this moment the church was filled with the ringing of bells, the blowing of silver trumpets, the triumphant strains of the choir, and the exclamations of the multitude, which could not be suppressed. When comparative silence had been restored, Cardinal Macchi addressed the Pope in Latin as follows:
"Deceive the tiara ornament, with three crowns. Remember, thou art father of princes and kings, the rector of the world, the vicar on earth of our Savior, Jesus Christ."
"Amen" again burst forth from the concourse.
Pope Pius was almost overcome and had scarcely strength left to impart the apostolic benediction. Cardinals Macchi and Segna granted plenary indulgence to all present, and the procession then re-formed and left the basilica in the same form as it came.
The Pope was visibly fatigued and his right hand shook as he raised it time after time to bestow his blessing. When the ceremony was over all the exits to the basilica were opened and within less than an hour the hall was empty.
Strong as Pius X is physically, he supported the ordeal of his coronation today perhaps with less fortitude than did Leo XIII when he was crowned, although Leo was merely a shadow of a man. But he possessed a will which nothing could break. This evening, when the pontiff received the Duke of Parma he said to him: "Not counting the election, today was the most tremendous experience of my life. I must find a way to stop the noise in the church. It is an offense against religion!"
United States Senator Newlands has contributed \$50 for the purchase of a bell for the Catholic church at Winne-mucca, Nev.